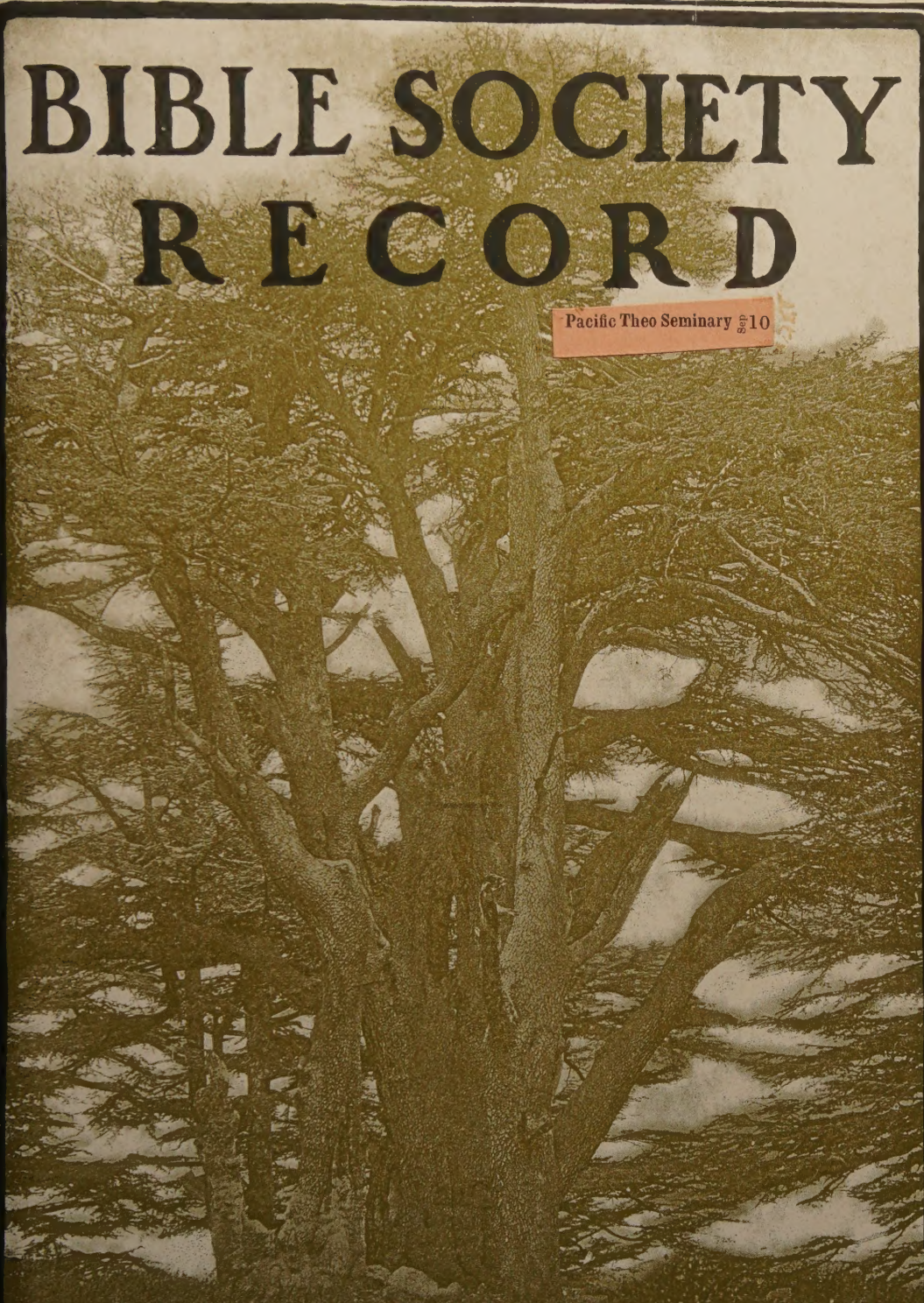


# BIBLE SOCIETY RECORD

Pacific Theo Seminary \$10



THE LEAVES OF THE TREE WERE FOR  
THE HEALING OF THE NATIONS



## Sir Walter Scott and the Bible

..

**H**ERE he expressed a wish that I should read to him, and when I asked from what book, he said, "Need you ask? There is but one." I chose the 14th chapter of St. John's Gospel. He listened with mild devotion and said when I had done, "Well, this is a great comfort."

—From Lockhart's account of his last illness in his "Life of Scott."

**W**ITHIN that awful volume lies  
The mystery of mysteries.  
Happiest they of human race  
To whom God has granted grace  
To read, to fear, to hope, to pray,  
To lift the latch and force the way;  
And better had they ne'er been born  
Who read to doubt, or read to scorn.

—From "The Monastery."



# BIBLE SOCIETY RECORD

VOLUME 54

SEPTEMBER, 1909

NUMBER 9

...

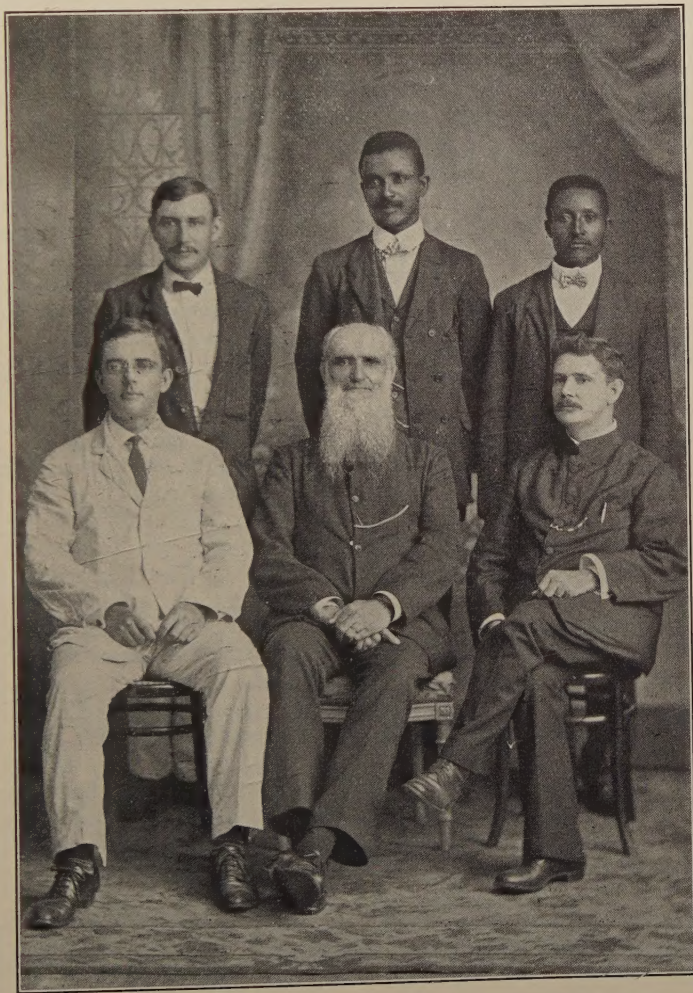
## Notes and Comments

CENTRAL AMERICA is attracting increased public attention. As an illustration of this the Hon. William Sulzer of New York, a member of the House of Representatives at Washington, addressed the House recently on

trade with Central America, and especially with Guatemala, dwelling on the importance and necessity for closer trade relations with the Central American republics. Guatemala, according to Mr. Sulzer, is among the largest importers and exporters to and from the United States, with whom she is very friendly. He commends the patriotic and progressive administration of President Cabrera as developing rapidly her wonderful resources, using the following language with relation to Central American countries in general: "We should aid them in their struggle for better conditions; we should extend to them a helping hand in their onward march of progress; we should glory in their prosperity. Their success is our success." We wonder how many of the general mass of our citizens, even of Christian citizens, realize that the American

Bible Society has been carrying on a "trade" with Central America for years past, having distributed without profit to itself, but rather with considerable loss, 119,114 copies of the Scriptures, all making for the progress of these countries. Knowledge of the Bible is a good business basis for international exchanges.

Naturally the Canal Zone is to most Americans for the moment the very center of Central America. Accordingly we present to our readers a picture of some of those engaged in the work of the Society in the Canal Zone. Mr. Hayter, our Agent, sits in the front row, at the right. Sitting next him is the Rev. J. H. Sobey, an English Baptist clergyman, and the Rev. C. W. Ports on the left, who acts as our representative in the Canal Zone. Immediately behind him is Mr. Cutler, and next to him two colored men—



SOME BIBLE WORKERS IN THE CANAL ZONE

Clarence Seal and Richard Whittaker—these last three being colporteurs of the Society.

There is a great work now to be done in Panama, which taxes the resources and energy of all engaged in it. The Society welcomes



to its service and aid all who can lend a hand. It is all under the general direction of Mr. Hayter in Guatemala. He is happy in having the service of Mr. Ports, through whom his operations in Panama in his own absence are largely conducted.

TRAVELERS in Spain or in Spanish America frequently run across Bible Society colporteurs busy with their Master's errands. Here is the testimony borne by one such to the New York *Evening Post* of August 13th, dated at Barcelona, where the recent disorders occurred. It doubtless refers to a colporteur of the British and Foreign Bible Society in Spain. "Readers of George Borrow may be interested to know that the work Borrow was ostensibly doing in Spain is still carried on along analogous lines. I was recently sitting in a third-class compartment in a train from Pontevedra to Santiago, when a genial-faced man, with grizzled beard and a pack on his back, got in at a way station. He at once began to offer a book for sale for one *peseta*. Soon he was subjected to a fire of comment, which he answered with ready wit. The book was examined with interest by several, who asked what it was. It was the New Testament in Spanish. Finally one young man and myself bought a copy of the Gospel of St. Matthew for one *perro gordo*—'a big dog,' *i. e.*, two cents. To a lover of 'Don Jorge' the scene was a striking one.—CHARLES ST. CLAIR WADE."

It is proposed to erect in New York Harbor a colossal statue matching the one of Liberty Enlightening the World, and confronting the incoming army of immigrant invasion with the heroic figure of an American Indian. It is a striking idea, and quite possibly may be actualized in bronze or stone. A letter recently received from Tolchaco, Arizona, is headed, "A Call to Prayer," issued by the Southwest Indian Conference (interdenominational), calling for a Third Annual Conference at Flagstaff, Arizona. The railroads issue a special rate for delegates, and the conference will last for several days. Its members are asked to pray as they come together "for the scattered tribes of the Southwest who have no shepherd." Such topics as "How May the Missionary Aid the Government in its Work for the Indians?" "Teaching Hygiene and Helping the Un-schooled Indian Women"; and other like themes will be considered. We put these two items in contrast, not at all to disparage the proposed statue to the American Indian, but rather to emphasize its significance. Christian America owes a debt to the Indian which it may well recognize in

some striking public manner, but it owes a deeper debt not so easy to pay to which this conference will no doubt be a substantial contribution. We need hardly say that the American Bible Society has always recognized its share of this debt in securing translations of the Scriptures into the various languages of the Indian tribes and publishing them. The following letter, just received, illustrates this: "The Sheboygan Classis of the Synod of the Northwest of the Reformed Church in the U. S., which is carrying on the mission among the Winnebago Indians at Black River Falls, Wis., holding its annual meeting from June 2 to 6, 1909, at Sheboygan Falls, Sheboygan Co., Wis., the Rev. O. Muehlmeier presiding, unanimously adopted the following resolution: "Resolved, that we heartily thank the American Bible Society for the gratuitous printing of the Winnebago Scriptures, and that we heartily recommend the American Bible Society to our congregations for support, and that this resolution be transmitted to said Society through our Stated Clerk." "Praying that God's richest blessings may further rest upon your Society, I am,

Respectfully,  
D. W. VRIESEN,  
Stated Clerk."

THE Dutchess County (N. Y.) Female Bible Society held its annual meeting August 25th at the historic Smithfield Presbyterian Church. This annual function links the busy life of to-day with the best tradition of an earlier time. The beautiful church, girt about with forest trees (one of them the oak under which Whitfield preached once), was a fit place to welcome the large company that met to renew old associations and gather up the records of the year's work. Dr. Fox was present and gave an address. The treasurer reported that the full amount of \$1,000, pledged to the Endowment Fund, had been made up. We congratulate the Dutchess County Society, whose success will encourage other sister societies to complete what they have begun.

WE present the usual table of receipts from four sources of revenue, as follows:

	July, 1908.	July, 1909.
Gifts from Auxiliaries.....	\$329 63	\$120 00
Legacies.....	11,384 07	6,651 69
Church Collections.....	1,619 28	1,119 36
Gifts from Individuals.....	1,530 32	733 19
	\$14,863 30	\$8,624 24
	April 1, 1908, to July 31, 1908.	April 1, 1909, to July 31, 1909.
Gifts from Auxiliaries.....	\$3,718 34	\$6,261 35
Legacies.....	23,221 54	33,576 94
Church Collections.....	16,179 85	11,951 44
Gifts from Individuals.....	5,720 39	2,957 14
	\$48,840 12	\$54,746 87



## The Endowment Fund and Those Who Know

HOPE is desire made savory by expectation. A poor man living in the State of Goyaz, Brazil, knows this. When two or three months ago belated news of Mrs. Russell Sage's offer of \$500,000 to the American Bible Society reached his abode in the backwoods, a thousand miles from Rio Janeiro, it raised a hope within him. He was one of those who know what the Society is always doing for the isolated and the ignorant. He thrilled with the thought that the Bible Society, which had sought him out in the wilderness and brought light into his life, might secure the offered gift of Mrs. Sage by his aid. So this man did what he could. What he could do was to unfold the bag containing his scanty stock of coins, mostly coppers, and to select silver pieces to the value of sixty cents. This he sent by a trusty hand to Rio Janeiro, to be forwarded to New York and added to the gifts of others who are striving to make up the required \$500,000.

A foolish little gift, do you say? No; the gauge of its value is not the worth of the silver coins, but the hope which sent them to help on the enterprise of securing this Endowment Fund. Only let that hope be contagious among all who read this incident and its fruit will surely be seen in the final effort. To fulfill the condition of Mrs. Sage's offer we all need the hope of the man of Goyaz. The money can be raised. Therefore we will with patience work for it.

The benefits of the work of the Society bulk largely among Christians in foreign lands. We have received many reminders of this rather interesting fact. The nurses and inmates of the American Hospital in Aintab, Turkey, have sent \$3.23. Besides this, through Mr. Bowen \$160 has come from the Turkish Empire, which is a good sign of promise for the new order of things. Two or three churches in Mexico joined in the Fourth of July collection for the Endowment Fund, and sent us \$26.34 as the result. The Methodist Episcopal Church at Guanajuato, Mexico, sent \$18 as its offering. It was a gift from a band of Christians already hard pressed in the support of their pastor and in contributing for local benevolences. The Rev. Dr. Butler, in sending this gift, says that \$18 from this church equals \$1,800 from some of the New York churches, and that if all would give in like proportion the needed \$500,000 would be quickly raised. From Buenos Ayres the

Rev. F. G. Penzotti, our Agent for the La Plata field, has sent \$900 in gold, collected in many different places. A missionary in Korea, in sending his own offering of \$10 for the Endowment Fund, says, "Perhaps no one knows better than we missionaries the value of the work being done by the Bible Societies."

The chief mission of the Bible Society is to the poor. The people who know by experience the penetrating influence of its ceaseless efforts have little ability to give money in token of their love and gratitude to the Society. If moneyed men and women in the United States had the experience which these people have, the amount required to secure Mrs. Sage's gift would be subscribed in a week, and perhaps many times over.

The amount subscribed to the Endowment Fund up to the time of our going to press is \$186,601.07. This leaves \$313,398.93 to be raised in the four months now before us. It is a tremendous task which confronts the Bible Society and its friends.

We must again ask our friends to take in hand the matter of interesting their acquaintances in this great undertaking. A lady who has lately sent her third check of \$250 for the Endowment Fund, says, "I want to help it on as far as I can by leaflets or tracts to interest my friends." If all those who have subscribed to this fund, as well as those who have not yet subscribed, will only undertake to interest their friends in this work, we shall not have to send out any more appeals before the amount is made up.

To those able to give largely who read this number of the RECORD we wish to say again that we hope to secure from one hundred men and from one hundred women gifts for this fund of \$1,000 each. Twelve men and twelve women have sent in gifts of \$1,000 or more. We believe this great work is worthy of the large subscriptions. Surely those whom we ask to make such subscriptions do not doubt its worthiness.

Whether by interesting others in this work or by adding new subscriptions to those made last year, or by registering in the list of \$1,000 givers, our friends should know that the serious crisis of this effort has come; if they will act with a sense of the necessity of carrying this endowment enterprise to success, we know and they know that God will bless their efforts.



## The Bible at Coney Island

By Rev. Walter Scott Elliott

"THIS is our washtub edition of the Psalms," shouted the twentieth century Bible colporteur at Coney Island to a group of ladies. "Large type, easily read as you bend over the washtub, and only ten cents." This was highly amusing to the party of delicately fingered ladies passing down Surf Avenue, who had never felt a washtub. Looking up, one of the ladies noticed a sign reading, "Bibles in All Languages." "Of all things," she remarked, laughingly, "the Bible at Coney Island!"

The apparent incongruousness of engaging in the serious business of selling Bibles in the whirl of merrymaking revelers only added to the attraction of the Coney Island Bible Stand, however, and the ladies stopped to look at the books. Each bought a copy as a souvenir of Coney Island, and a week later a letter came to the colporteur from a city in central Pennsylvania telling him of the wonderful treasure which had been found in the "washtub edition" of the Scriptures.



THE BIBLE STAND, CONEY ISLAND

The thousands who surge past the Bible Stand every hour day after day during the months of the season are in a happy frame of mind, and each is seeking to take in all the sights. Hundreds of barkers fill the air with their barks, each announcing the peculiar virtues of his novel form of amusement. "Loop the loop for ten cents." "Take a trip to heaven for ten cents." "Ride into the belly of the whale with Jonah for only a nickel." The Bible is thus brought into strange competition with the very latest and most alluring form of amusement, and it must be presented in a unique manner. In the first place, it is essential to maintain the serious character of the Book of books, and at the same time desirable to appeal to the same set of motives to which the whole great resort is appealing—motives of recreation and enjoyment.

The Brooklyn Bible Society, of which Lewis D. Mason, M. D., a member of the Board of Managers of the American Bible Society, is president, is seeking to fit into the peculiar conditions of Coney Island, and among the hundreds of frivolous, catchpenny establishments the Coney Island Bible Stand is as a grain of wheat in a barrel of chaff. The society is peculiarly fortunate in having the services of a young man who has a very practical knowledge of human nature, as well as a good knowledge of the book he is selling, and an earnest, evangelizing spirit. Left an orphan at an early age, John Henry Way grew up in Brooklyn a self-supporting boy, and since his conversion years ago he has thrown his whole life into the stream of Gospel work. With a megaphone in hand he calls out over the sea of jostling humanity, "Don't forget the Bible Stand"; and as the crowds turn to see from whence the voice is coming, he has some remark ready to fit every class and condition of person.

"Here, my little fellow, you may have this fine book of Mark for two cents, just the price of that ice-cream sandwich you are eating." "A whole book of the New Testament for six cents. The cigar you are smoking, sir, costs as much as this Book of Life." Here comes a couple on their honeymoon. There are plenty of them at Coney Island, and one can easily identify them. "Just the book for newly married couples," calls out the colporteur; and as the bride turns to look sheepishly toward the stand, he remarks: "This is 1909, and perhaps you will be interested in the marriage verse in Revelation, 19, 9." Stepping up closer, they take the book, and as they



read: "Blessed are they which are called into the marriage supper of the Lamb," an opportunity is given for an earnest word fitly spoken.

Pushing his wheel along through the crowd the boy makes his way to the Bible Stand to see what game is being made of the Bible. "Did you ever read what the Bible says about

"This book will keep you from sin.  
Sin will keep you from this book."

On the cards which he gives out liberally one reads:

"Satan trembles when he sees  
Scriptures sold as cheap as these."

One is tempted to believe that the Bible is

popular with the masses. Here at this big playhouse people seek to get away from the stress of business and lay aside the cares and worries of life as they plunge into the exciting and exhilarating whirl. They become children again, with bigger toys than those of childhood days, and as they swing to and fro in the larger swings of the steeplechase and Ben Hur chariot race they seem to swing back into a more simple faith in the realities of life and death. The Bible, with its simple message of hope and cheer to the hearts of the common people, appeals to them more strongly, it would

wheels?" the colporteur asks. He then turns to Ezekiel, 1, 16. The boy becomes interested, and thus invests a little of his spending money in the Bible, which may change the whole course of his life. "The finest love story in the world," he calls out, as a group of giggling girls saunter up, and then he shows them the Book of Ruth. "R-U-T-H, four letters, and there are four chapters in the book. It is short and sweet. Beats any love story you ever read." And they take it home. "The best book ever published for women. No suffragette can beat it in describing the ideal woman and her place in life. Read this last chapter of the Book of Proverbs and see if that isn't so," he says, holding out the book to a crowd of women.

seem, for the Coney Island Bible colporteur sells nearly one hundred dollars' worth of Bibles a month, usually in the cheap, popular

"From creation to Revelation it is all inspiration." He remarks to one who seems to treat the book lightly:

editions—a Bible for 23 cents, a Testament for 6 cents, a Gospel for 2 cents. Occasionally, however, passers-by take a handsome book.



A MODERN VANITY FAIR



SOME CONEY TYPES



The efforts of the colporteur are not confined to the Bible Stand. The very word colporteur suggests the thought of carrying about, and so at times he carries the Bibles into the crowds, offering them to people in bathing suits. He enters dance halls, concert halls, and dives.

He has recently made a canvass of all the family boarding-houses, probably 150 in number, distributing the Word of God among the summer guests. He reports that the book sold in such places is generally Proverbs, which somehow fits in with the Coney Island mood, it would seem. Its vivid pictures of human life well may do so—the virtuous woman, for instance, and alas! her fallen sister, whose steps take hold on hell, for whom Coney Island could furnish many a sad counterpart. Frequently a family group gathered on the sand by the sea is entered, and

both he and the book are given a welcome. Bartenders in saloons are fairly good customers, and he never passes a saloon without entering to offer the Bible for sale, nor are gamblers unfriendly. He says most people are superstitious, and he tells them the Bible is the great fortune-telling book, then he points out John, 3, 36: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

The Brooklyn City Mission and Tract Society is holding services at Coney Island during the summer, and Dr. Mason is the connecting link between the Bible Stand and the evangelistic work. He reports that the evangelists have spoken to audiences aggregating over 100,000, and that they expect that during the season 200,000 persons will be reached, probably one third of their hearers are Jews.

...

## Notes from North China

**T**HE Rev. W. S. Strong, who is now in charge of the Society's distributing operations in North China, gives his impressions of his new environment in a recent communication. It sets forth the old story of colportage, with a unique Chinese coloring that our readers will, we trust, enjoy.

In settling down for work in North China after many years in the far west with its almost everlasting summer, or at least with a climate not harsh enough to drive the green color from its hills and fields, the climatical difference here is very marked—cold and bleak, strong dry winds, ice and snow; and yet, one must confess to the fact that the climate is both invigorating and healthy.

I have during the last three months spent several weeks in the country, where I experienced the full force of its wintry weather. Snow storms and dust storms, and sometimes both at the same time, were the order of the day, and after a day's bookselling on such days nothing less than a Turkish bath would have sufficed for a thorough cleaning, but minus such commodities a less extensive ablution had to suffice.

My first journey was taken during the last fourteen days of the Chinese old year and the last year of Kuang Hsu, when I was sure to find the different markets at their best as far as business was concerned, and in the face of snow and dust storms the streets were generally packed, when it means a real elbowing fight to get anywhere at all. In such streets

and among such crowds we tried to sell the Scriptures.

It is interesting to watch two old farmers bargaining with each other about the price of wheat. Both of them are shouting at each other at the top of their voices, while a foreigner is pouring into the ears of one of them facts regarding the most important book printed "under heaven," and in some short and pointed words explaining to him the real aim and value of that book. Finally both of the men take notice of you, and finding the price of the book to be very cheap, they decide to have some copies. Others around have stopped and by so doing have blocked the traffic, but no one seems to mind—time has not as yet reached its full value in this part of the country—and it is only after several of the people have secured books that the crowd can move at all and then in the direction of the foreigner, who tries to get into a corner where the people may hear and buy without stopping the whole traffic.

It takes a good pair of lungs to sell Scriptures at such times. One is not long in a street before most people know that a foreigner is in their midst, and the advertisement of his goods has spread far in advance. Having passed through a long, busy street, we visit the outer parts, where there are open spaces. Here are long rows of pork and a grand display of pigs in all sizes, and a brisk trade is going on. We go from stand to stand offering the Scriptures, and here and there speak to groups, when we usually have good sales.



After the Boxer trouble the people came to the missionaries in very large numbers, and many, we know well, for ulterior motives. That rush has long since subsided and has given room for a more real desire on their part to know the true aim and purpose of the missionary in their midst.

During my weeks of traveling I never met with any rudeness on their part, and the way in which I was treated by the different classes of people evidenced a new spirit among them. In fact, they showed a real desire to be friends. We had open doors wherever we went. The people very gladly listened to our message, and those who could read were anxious to secure the printed page. Never, neither before nor after 1900, have I met with such deliberate interest among the country people. Peking is also realizing this. Practically all the street chapels are well filled every night with eager

By hard traveling I found that I could manage to visit sixteen cities in almost as many days and give from three to five hours to each town. I had several colporteurs with me, who worked in the street while I gave my whole time to visiting all the larger shops, including merchants, bankers, shopkeepers, wine and produce merchants, drugstores—in fact, every shop of note and as many as my time allowed me to visit in the course of the day. When a native colporteur enters a shop, a shop assistant usually waves him off without even knowing what the man has for sale, and his etiquette forbids him pressing forward. When such a thing happens to me my etiquette forbids me going backward, but I ask to see the head man of the concern, and thus paying a call, I cannot very well be turned out, and I have never met with such a rebuke. They more often were anxious that I

should step in and take a seat in their back room and have a chat over a cup of tea, when I had the very best opportunity to explain the Scriptures. They ask many questions, and it is very interesting to note that a large number of such men are well aware that, after all, the missionaries have been their best friends, and with such ready listeners one can help them to understand the real aim and motive underlying all missionary efforts. They soon learn to know that our many efforts are thus not for the sake of self-aggrandizement, but solely for their



GETTING READY THE MULE LITTER

hearers, and many outsiders come regularly night after night. Native colporteurs and evangelists find a welcome wherever they go. We pray that this attitude of the people may continue, but while we are thus privileged we need to strain every nerve and pray earnestly that we may be able to make the very best use of these blessed opportunities.

On my second journey I made an effort to visit an altogether different class of people—a class which it has always been very hard to reach with the Gospel, namely, merchants and shopkeepers. They have in the past been very conservative. Too busy, they say, to do much in the way of religion, and have no time to attend any meetings in the daytime, and they are not interested enough to go to such meetings in the evening, when they might have time.

good. I spent hours in such interesting conversation with men who really like to know the real truth about mission work. From a Chinese point of view we can easily understand how hard it is for them to believe that thousands of men and women come here to spend their whole life, and millions of money are being expended for wholly unselfish purposes and for their good only.

As they thus listen calmly to the good news of the Gospel and purchase some copies of the written Word, they are often at a loss to understand why we do not give the books away instead of spending so much money in selling them when the former would be the cheaper way. We tell them that we would never reach their honorable city were we to give the books away, and even if we did we would not reach their shops; that all our



printing presses would not suffice to keep up the supply, and that the great majority of books would fall into the hands of people who could not read. Hence "we come to you personally because we know that you and your men can read, and trust that you will receive a real and lasting benefit from such reading."

Day after day I went on with such work and enjoyed much the many opportunities of such personal dealings with the best men, as a class, in the empire, and I pray that the seed thus sown may bear a rich harvest, and, dear readers, it is also your privilege to pray that this work, whether done by foreign or native colporteurs, may be richly blessed.

Many of these men asked where I stayed, and in the evening came to my inn for a conversation on this all-important subject. Others asked me to come to their places in the evening and tell them further of the contents of the books.

I have been very much impressed with the need of carrying the Gospel personally to this class of people, and hope therefore to continue this especial work. The provinces of Chili and Shantung have a population of about 60,000,000 and are governed by about 260 cities, and it is my fervent prayer that I may be able to carry the Gospel personally to all the leading merchants in all these cities and leave with them copies of the Scriptures.

I am not quite sure how many colporteurs are at work throughout the whole of this

field, but the sixteen districts just mentioned are the best supplied in this respect. They contain a population of over 6,000,000 and are worked by fifteen colporteurs, which gives 400,000 to each, but we should rejoice if our Society could supply the whole of the 60,000,000 at that ratio, and I shall pray to see that day.

As to China as a whole, this is the day of opportunities. What is done for China to-day will more likely reach the very heart of China than if the efforts are postponed, when she may perhaps not be so ready to accept the Christian teaching as she is to-day. She is groping for some efficient principles upon which to build a new national structure, and it is both the duty and the privilege of the Christian Church to hold up before her the principles of truth and righteousness.

Is the Church of God to be like the army that fails to obey its captain and, instead of marching on to glorious victory at the strategic time, loses, through lack of love and devotion, the key to the situation? The Captain looks on; he has issued his commands; he sees the trend and issue of the battle of right against wrong. Are we striving to receive his "Well done," or is it his to lose ground which may take the future Church generations of sacrifice and labor to regain? In this day of magnificent opportunities the Church of God, if fired with love and zeal for her Captain, would win to the side of right and truth multitudes of this great nation.

...

## An Illiterate Evangelist

**M**RS. HAMILTON sends us the following recital of the evangelizing labor of a peddler in Mexico. He has his own way, but it is an effective way of preaching the gospel.

About fifteen years ago, in a small congregation of the district of Oaxaca, Mexico, there was converted a man by the name of Fermin Garcia. This brother, who was of a very humble origin, had not had the opportunity for even sufficient study to enable him to learn to read, and he supported himself and his family by rude manual labor.

At the time of his conversion he was about fifty years old, and was then engaged in traveling from town to town as a peddler of various kinds of merchandise. He is a devoted and consecrated Christian worker, and when he gives testimony of his faith he does so with earnest eloquence and genuine spiritual emotion. In his travels he makes good use of every opportunity to

speak of his Master, Jesus Christ, and of his infinite love.

Notwithstanding his inability to read, he always carries with him a New Testament, and makes use of it in the following rather unique manner. Whenever he has opened a conversation with a stranger, after the usual preliminaries, he will say, "Sir, can you read?" If his new acquaintance says yes, he will immediately present his New Testament and, with a smile of sincere satisfaction, will request that "you will please, then, read me some passages from this book, for it tells of our Lord, Jesus Christ."

The stranger will in nearly every case comply with the request, and, taking the book, will read those passages which are pointed out, Brother Garcia tactfully calling attention to the special significance of this or that occurrence or new thought in proportion to its importance. At times his discourses are as suggestive and eloquent as those of our most learned preachers.



"It is not a rare occurrence," says Brother Garcia, "for my companion and myself to spend half a day or half a night in reading and discussing the sacred Word."

At other times it happens that the person with whom he has become acquainted does not know how to read, and then Brother Garcia will say, very sympathetically, "It's too bad! I too am unable to read, and here I have a most interesting book relating to the life of Christ and his apostles. If you wish, let us try to find someone who is a reader, and you will see what a pleasant and instructive time we will pass with this book."

And so it happens, if no difficulties arise as to the reading, and the result is that Brother Garcia goes about evangelizing his fellow citizens.

Many intimate friendships have been born of this method of procedure, and many of his acquaintances he has never seen again, but who knows how many of these have been converted through this brother? He does not know, nor do we, but surely every one of these unselfish hours spent in opening the minds of his fellows in ignorance to the radiance of the Gospel of Truth, with the accompanying results, are written in heaven with letters of inextinguishable light.

• • •

## Some Little Journeyings in Siam

THE Rev. Mr. Cameron journeys in various directions in Siam during the absence of the Rev. Dr. Carrington from the field. We present our readers some excerpts from his travel diary, giving an account of two recent journeys—one to Kanburi and the other to Korat, the latter the more recent of the two. On his first journey he was in company with Dr. Foster of the American Baptist Missionary Union and Mr. Clark of the English Christian Mission, together with his wife and two boys, Willie and George, traveling first by rail to Phrapatom, and leaving his family there. His narrative continues as follows:

The trip was now fairly begun. Four more stations brought us to Bang Pong, where we left the train and took passage in a boat towed by a tiny motor launch. We started up this fine river at 10.30 o'clock and kept at it till midnight. It was a long, tiring day sitting on hard boards, and we had to spread some bedding and sleep on board all night. Kanburi was then reached safely and early on Tuesday morning. After a swim in the clear, cool water, we went on shore and found a very comfortable (for the East) house. The people are heathen, but very respectable. Some kindness to them or to friends brought about the acquaintance through Mr. and Mrs. Clark's work. They prepare tobacco for the market, so we had, from a smoker's standpoint, the correct surroundings. Unfortunately none of us smoked.

The picture which I was able to get shows some surprising things about the present-day Chinese home in Siam. Not only may it be counted remarkable that two Christian mission-

aries should thus be eating a luscious native fruit in a Chinese home, but that this home should contain all manner of things indicative of western civilization, if indeed that term can be applied to sewing machines, carpets, kerosene, various articles of dress; besides



A CHINESE HOME AT KANBURI, SIAM

these, also some illustrated advertisements of whiskey, tobacco, and of half-dressed women jumbled together in this little room.



We worked Kanburi all day Tuesday, and on Wednesday Dr. Foster and the native preached and continued to work the suburbs, while Mr. Clark and I hired an old cart and started for a town some fifteen miles away. It was great fun bumping over the rough road through jungle country.

We found the town nearly all Chinese and the Gospels were eagerly bought. As soon as we entered the town a Chinese claimed us as his guests for lunch. We found that his boy had been attending a Christian school, and hence this kindness. We returned to Kanburi in the evening and found that our friends had had a good time too.

The trip impressed us all with the great need for work among the Chinese. Everywhere the towns are full of them. Practically nothing is being done for these people, and many who learned about the Gospel in Swatow have drifted back here through there being no helps.

The second journey was to Korat:

Now about my last trip. Eight long hours on a hard seat is rather trying. The scenery is new and a great relief from the rice fields of the plain. It was easy to picture the home lands as the train passed through lovely hill country. Dr. J. M. Foster followed me on the next day, so we had a number of days together and right good fellowship.

Korat is a big and growing town. It grows in one way only though, and that makes the distances long. We had an open cart drawn by two oxen, and with a large box of books placed in the center. This moved slowly along the sandy road, while we took in every store on either side. The people were amused, and after a bit got into the spirit of the thing. Several were very anxious to know how many we sold per day.

The long road took three full, hard days, and we finished up at a market right at the end in a downpour of rain. The people were caught and we pushed the work at white heat. The Chinese proved a hard lot, but the Siamese were good. Dr. Foster at the market gave up the Chinese selling and started in on the Siamese, notwithstanding his lack of the language. Dr. Foster helped me greatly, and it was kind of him to go through it for the week.

The doctor got so excited over the work that he could not take supper till we had counted up to get at the figures. Now as Ayuthia had yielded a thousand and Phrapatom a little over that, I expected Korat to reach a good figure, and I was not disappointed. Over two thousand books were sold. While it lasted the work was very hard.

I find I can sell more books by a carefully planned campaign than by merely trusting to odd sales. I fix up certain books which I sell



ON THE ROAD IN SIAM

for a fixed price. No change is made for, say, one whole district or day. Several attempts are made to get me to break through the plan by the people and my men, but by holding firmly to the arrangement more good is done. Dr. Foster is now thoroughly convinced that my method is good. He admits that if he had gone on in the old way of letting a Chinese choose a single book out of many he would have sold about one hundred instead of nearly five hundred. My plan involves the man getting a good variety and *always* a Gospel in the lot. I keep a certain lot of single books—the larger kinds—in case I cannot get the man to come to my way of thinking, but such is sold to him only at the last moment. Knowing that the person does not know the best book for himself, I prevent him choosing simply from the color of a cover by placing in his hand a small set of books likely to do him good.

We returned on Saturday quite satisfied with the week's work. I hope I may be able to get a picture or two.

The mail is closing at once, so I must stop.



## Colportage in Belgium

MR. A. DINSMORE writes in the *New York Observer* of August 12th very interestingly of evangelical work in Belgium. He describes some of the ancient usages of the Roman Catholic Church, remarking that Protestantism has made no perceptible impression in Bruges as compared with other cities and villages of Belgium, and describes the work of the *Eglise Chretienne Missionnaire*, founded by missionaries in Switzerland. This church is doing an admirable work. Concerning it Mr. Dinsmore has this to say as to colportage and its results:

One of their most effective methods of evangelization is colportage. I can hardly hope to give a better illustration of how this work is done and its possible results than by telling the story of a man who once lived as hundreds of men still live in Belgium, and who, led to Christ by a colporteur, is to-day leading others to him by the same means. D. P—— was brought up by Roman Catholic parents to go to mass and confession as they did. At fifteen years of age he began to frequent saloons, and at twenty was addicted to drink. When at twenty-seven he married, he promised his wife that he would give up his cups. So far from keeping his promise, within a few months he was in prison, arrested in a street fight which he had himself begun. When he had served his sentence he came out only to drink again, and to threaten his wife with a knife. His employers dismissed him. Twice again he was in prison. Then he found work under unhealthy conditions and fell ill. During three years of illness his forgiving wife supported him and their two children. When he was once more able to work he resumed his habits of drinking, joined some poachers, and spent his nights in hunting. Meanwhile he had read several books written by freethinkers, who had shown him the errors of Romanism, and gradually he had let go the faith of his childhood. Lower and lower he fell, until, he says, "I became the most degraded of men. I wanted to prevent my wife and my parents from believing in God. I tried to convince them that God does not exist, that he is an invention of the *cure*, and in order to show that I did not believe in him, I insulted him. Many times I thought of killing myself, but God did not permit me to do it."

One day a colporteur came to his house; his

wife talked with him about her husband's views and bought a New Testament. He came again and she purchased a Bible. Soon she found answers to her husband's arguments, and hopeful promises to hold out to him. At length the colporteur found him at home, and spoke to him of Christ and salvation. Though P—— was unwilling to admit it, his heart had already been touched by his wife's appeals.

The colporteur asked permission to hold a service in his house. It was not only given, but the former infidel had become so much interested that he invited two of his friends to come. The next week he invited others to a similar meeting. Such gatherings were held regularly at his house for a year and a half, until there was no longer room for those who came. Meanwhile a pastor, who had come to teach the little company of disciples, started a temperance society, and fourteen drinking men took the pledge; every one of them has remained faithful. This man who had called the Gospel message "foolish" when his wife at first tried to interest him, was no sooner converted than he began to lead others—his former companions in poaching and debauchery—to the Saviour, and he won them for the same Master. Then on Sundays, and after his day's work, he began to distribute tracts, to sell New Testaments, and to hold meetings for prayer in houses where he was invited. One friend to whom he sold a New Testament asked him to come and talk to his neighbors; from week to week the number of these listeners increased until the house was full, and the volunteer evangelist asked a pastor to take his place. The conversion of six families is directly traceable to these meetings.

At the end of three years P—— was asked to accept temporary service as colporteur under the Christian Missionary Church. This he did, going from village to village with his package of tracts and Scriptures, to speak and pray in any house where he was given opportunity. After two years he so proved his fitness for the work that he accepted a regular appointment as colporteur. This involved his moving into a larger town, where the expense of living is greater, where his daughter, a dressmaker, must find new customers, and the remuneration is much less than he received in his former secular employment. [This last information does not come from him, but from others who know the sacrifice he and his family are making



that he may serve the Lord with his whole time and strength.] The record of a Sunday's work gives perhaps the best notion that I can of what this service involves. This itinerary is a translation of a part of a letter from him:

"Yesterday (Sunday) I left N— at 8 o'clock; arrived at D— at 9 o'clock and made a call. At 10 o'clock I took the train for M—, which I reached at 11. There I held a service, but as I had five people who were ill to visit, I had to omit the Sunday school. After my visits I had my dinner. It was 1.30 when I started to G—, and as I had to walk three and one-half miles, I arrived at 2.45. I made one call, held a service, took a cup of coffee, and at 4.30 started on, for I had to walk two and one-half miles to take the train to A— to get to D—, where I had a prayer meeting in the evening. At 8.40 I took the train again for N—, and was at my home at 9.45 in the evening."

On weekdays he spends his time in the out-

lying villages of the province of Namur, going from house to house to sell his books, talking about the Saviour to those who will listen, often reading a section of Scripture, offering prayer, and singing a hymn. Frequently, especially if the man is at home, he gets into a discussion of doctrine, which leads to an invitation to him to come again.

From eight to ten men are serving in this way as colporteurs and Bible readers. It is easy to see what blessed results would follow if only there were means to employ double this number.

American travelers by the thousands go to see the palaces and cathedrals in every country in Europe—Belgium among the rest. "Mid pleasures and palaces," how few think of looking for the colporteur, yet the results of his patient toil, when duly set down, make a chapter well worth pondering.

...

## "Daybreak in Turkey"

"DAYBREAK in Turkey," a new book by the Rev. Dr. James L. Barton, Secretary of the American Board, cannot fail to command instant interest among all lovers of missions, as well as with the larger circle who are watching with eager eyes the progress of events in the Turkish Empire. Dr. Barton in the "Foreword" tells us that his book, with the exception of the concluding chapter, was prepared some time before the 24th of July, 1908, when the Sultan issued an irade restoring the constitution of 1876, that had been suspended since 1877. It thus appears that while Turkish questions have been assuming a new phase, this master missionary leader has been studying from outside what seemed insoluble problems. He traces the country, its resources, its government (the Sultan, the Heart of Turkey), race questions, Christianity and Islam, the beginnings in reform, the intellectual renaissance, religious toleration, and other cognate themes natural in such a work.

We can only now note thus briefly the general plan of the book. Under chapter xiv, the "beginnings in reform," Dr. Barton outlines the general course of Bible work in the Turkish Empire. Its starting point may be found in the work of an unnamed Armenian priest who appeared in Constantinople about 1760, much as Savonarola appeared in Italy. He constantly referred to the Bible and tested the practice of the Armenian Church by it. Fifty years later the British and Russian Bible So-

cieties made strenuous efforts to provide for the Armenian people a Bible in their own tongue. Dr. Barton then traces the operations of the British and Foreign Bible Society from 1814 among the Armenians, who everywhere accepted the Bible as the divine and inspired word of God, giving it as a name "Astvadsashoonch"—"The breath of God." Before the days of the activity of the Bible Societies, valuable copies of the Scriptures were kept in monasteries or in the larger churches, carefully guarded by the priests or other custodians, who usually were themselves unable to read or understand the writing, but in the new era they welcomed the printed Word into their own homes and read it at their leisure. Dr. Barton concludes his summary of Bible work with the following paragraph:

"The work of Bible translation and publication has continued under the patronage of the British and Foreign Bible Society and the American Bible Society until the entire Bible is now available for all Turkish, Arabic, Syrian, Persian, Armenian, Bulgarian, and Greek-speaking peoples, and parts of the same are available for the Kurds and Albanians. Nothing in the line of reform in Turkey has been more potent than the Word of God in the spoken languages of its many-tongued people, put up in cheap form and in convenient size and widely distributed in all parts of the empire. The Bible is not only welcomed by nearly all classes, but it is



eagerly sought by many who are remotely informed of its contents, but who are eager to investigate for themselves. It is an interesting fact that wherever the Bible, and especially the New Testament, has been most widely read, there the people have been the more determined to have modern educational facilities for their children, and better prepared to welcome the better forms of western civilization."

We may add to this interesting and valuable summary, that the Levant Agency of the American Bible Society was established in 1836, and that its total issues for fifty years aggregate 2,720,364 volumes of Scripture. The annual report of the Society for 1836 notes that translations of the Scriptures into Armeno-Turkish and modern Armenian were in progress under the direction of the American missionaries in Constantinople, who had

been given assurance that the American Bible Society would grant them means to carry them through the press and put them in circulation. A font of Armenian type had recently been prepared in New York and was forwarded to Syria for the American Board of Missions. The Rev. Dr. Robertson was engaged in printing a Greco-Turkish Bible for the British and Foreign and the American Bible Society, and an appropriation had recently been made for the purpose of procuring this work for distribution by American missions. American Christians have therefore a long-established interest in the Ottoman Empire, and the present astonishing developments are due in no slight measure to the spreading of the gospel and the circulation of the Scriptures under American auspices in conjunction with their British co-laborers.

...

## Greetings from the Central Turkey Mission of the American Board

**D**R. BARTON'S picture of "Daybreak in Turkey" has its dark, contrasting shadows, as the following letter and statement from Miss Ellen M. Blakely shows:

MARASH, TURKEY, April 7, 1909.

DEAR SIR: The Central Turkey Mission sends annual greetings to your Society and many thanks for aid given. With the changes in Turkey during the last year have come new opportunities for the reading of the Bible. One colporteur reports that on account of the hard times and consequent extreme poverty, he has not been able to sell as many Bibles as usual, but he sees a new desire to read it and gives many interesting incidents. The results coming from the reading cannot be estimated.

Not long ago three men came from a village in the Marash district wishing to buy Bibles. They were greatly disappointed when they feared they were not going to find the agent before they must return. They said they had read from a borrowed book, but wished to have their own now. Among the Catholics is seen a new desire to read the Bible for themselves, and now that there is liberty in the land, they dare to do it and say freely, "Why should we not read it for ourselves?" A Turkish *agha* in a village bought a Bible, and when asked if he knew how to read, replied, "No, I do not, but I will put it on the shelf, and when I have guests who can read, will take it down and have it read."

Another villager who bought a Bible came back the next day and wished the colporteur

to take back the book. On being asked why he did not wish to keep it, he said that his brother was very angry with him for having bought it. After understanding that it could not be taken back, he put it in an obscure place in his house. Some time after his brother, who had made objections to having the book in the house, came across it and began to read it. The result was that he went and bought one for himself. One man wished a Bible to be paid for in two months. The colporteur told him he could not do that as an agent of the Society, but this time he himself would personally take the responsibility. Time passed on, and though the man was often reminded of his debt, he did not pay it till at the end of two years he brought the money, saying he had learned from the Book that what he had done was not right.

A new feature of the work in Marash is a school for blind children. This was started by the women of the Young Women's Christian Association. Catholic, Gregorian, and Protestant children attend and are helped to lead a different life than would otherwise be possible. They are happy and busy, learning to read and write, and to sew and make straw mats, cane chairs, etc. We are rejoiced to hear that the Bible Society is to print the Bible in Braille.

Again thanking you for your aid to the work of this mission, and with hearty wishes for success,

Yours in behalf of the Central Turkey Mission,  
ELLEN M. BLAKELY.



This letter was prepared to be presented at the annual meeting of our mission, which was expected to be held in Adana. On account of the massacres the meeting was not held, so this letter was not sent on to you at that time.

The destruction of property in April included loss of Bibles, so there have been many requests for Bibles and Testaments since. A Bible-woman was sent to a Gregorian village near here, as the people seemed ready to listen to the truth in a way they had not been before. This was one of the villages burned in April. Not long after the woman

went she sent a request for four or five Bibles to replace those destroyed. We were glad the few who could read wished again to own Bibles, as we had feared they had not cared for them. Later came another letter asking for a Bible in Osmanli characters, as a soldier had asked for one. This too was provided.

There are two reasons, then, why there is a special call for Bibles and Testaments now in this mission, this region so recently devastated. First, many Bibles were destroyed; second, many hearts among the bereaved are softened and are willing, as they were not before, to read the Word.

• • •

## Some Stories from Brazil

**U**NDER the heading "The Endowment Fund and Those Who Know," in this issue, it is told that a poor laborer in far Brazil has sent sixty cents as a contribution to the Endowment Fund. Here are a few more stories from the Rev. Mr. Tucker, for which we have not hitherto found a place, but which beautifully illustrate the spirit, the method, and frequent result of sowing the seed beside all waters. We beg the attention of Christian women especially to what is said of Bible-women and what they are doing for women in Brazil.

You will note that our number of regular colporteurs for the month was somewhat reduced; this was due chiefly to the fact that in the interior January to April is the rainy season, and the men are unable to travel with books. Besides, we find now and then that our correspondents are in a position to do the colportage work through their helpers at a better advantage than we can do it through our regular colporteurs. You will see that our correspondents did a good work for the month.

One of the Bible-women, who works in connection with one of the missions in the city of Rio and who receives Scriptures from the Bible Society, gave a very interesting account of work for the month of March. She visited 99 families and left with them 67 copies of the Scriptures. In a number of places she had most interesting conversations with the women and children. They frequently invited her to come again and read to them the Scriptures.

Another Bible-woman in the same mission reports that in March she visited 43 families and read and spoke of the Scriptures in a number of houses. She spoke personally

with 101 persons about salvation in Christ, and left with them a number of Gospels received from the Bible store, and distributed more than three hundred tracts. These women are doing a great work, and we are always glad to help them. They report their Bible distribution and visits to me as well as to the mission.

Recently a woman was converted through the reading of the Scriptures and the work of one of our colporteurs. She united with one of the mission churches. A few days ago she decided to go far north into the interior to visit her father and mother and others to tell them about the Gospel. When about to embark she wrote me a beautiful note in which she spoke of the visit and work of our colporteur in bringing her and her husband to Christ.

One of our workers in the State of Maranhão writes: "I am told that some in Imperatriz are patiently waiting for me to go to their village. Through the testimony of others as to reading the Bible they sent for me to buy, and would have nothing to do with the bishop, saying that he was one of the false teachers that the New Testament warned against. Also some weeks ago a man came to visit us, having read in a borrowed Bible something against images; he wanted to know more of the light and what he should do in this respect; afterward we heard he had destroyed all his idols publicly, although we told him first to endeavor to lead his wife and family to see the error and then do as he thought best, but not to make a show of himself."

A man far up one of the tributaries of the Amazon River wrote recently as follows:

"I lived in darkness and the power of iniquity. There fell into my hands a Bible. I read it, and was astonished at my errors. I was converted, and have heartily repented of my sins."



# BIBLE SOCIETY RECORD

New York, September, 1909

## AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held at the Bible House on Thursday, August 5, 1909, at 3.30 p. m.

The Rev. H. O. Dwight conducted devotional exercises, reading a part of the 43d chapter of Isaiah, and offered prayer.

After the reading of the minutes of the various committees, Secretary Dwight presented a statement of the amount of subscriptions to the permanent Endowment Fund under the offer of Mrs. Russell Sage.

The consignment to Foreign Agencies during the month of July were as follows:

To Brazil, 12,650 volumes, value \$1,406.82; to Puerto Rico and Venezuela, 5,503 volumes, value \$818.51; to Mexico, 1,282 volumes, value \$528.60; to West Indies, 8,862 volumes, value \$698.04. Total, 28,297 volumes, value \$3,451.97.

The issues for the month of July from the Bible House were 130,027 volumes.

## HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

## THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

## FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## Deceased Members

Rev. William R. Huntington, D.D., New York.  
Rev. John G. Butler, D.D., Washington, D. C.  
Rev. Aaron J. Lyon, Delaware, O.  
Rev. John T. Canfield, Dundee, N. Y.  
Rev. Robert H. Kelley, Yonkers, N. Y.  
Samuel G. McQuiston, Fowler, Cal.  
Mrs. William H. Holman, Southport, Conn.  
Mrs. Lucy J. Crawford, Manhattan, Ill.  
Jennette Davidson, East Orange, N. J.  
Mrs. Theresa N. Ely, Buffalo, N. Y.  
Mrs. Albert Decker, Gardiner, N. Y.  
Hon. Z. W. Ewing, Pulaski, Tenn.  
Rev. William F. Reed, Bloomington, Ind.

## RECEIPTS IN JULY, 1909

### LEGACIES

Bailey, Elizabeth D., late of Lycoming Co., Pa.	\$100 00
Buck, Mrs. Charlotte S., late of Kings Co., N. Y.	5,901 69
Van Wagonen, Jeanette, late of Kingston, N. Y.	100 00
Vanderburgh, Charles E., late of Minneapolis, Minn.	500 00
Vroom, Annie E., late of Flemington, N. J.	50 00
	\$6,651 69

## GIFTS FROM INDIVIDUALS AND OTHER SOURCES

Adams, Rev. Rollin L., Indianapolis, Ia.	\$5 00
A Friend, Newburyport, Mass.	1 00
A Friend, New Castle, Del.	4 00
Cash, Buckhannon, W. Va.	1 84
Collections through Pacific Agency	1 20
Contributions through Central America Agency	3 03
Curtiss, The Misses, Utica, N. Y.	2 00
Cushman, Mary F., M.D., Farmington, Conn.	5 00
DeHaven, Mrs. Hugh De, Westtown, Pa.	30 00

Galpin, Miss Ruth, Berlin, Conn.	\$5 00
Galpin, Mrs. H. N., Berlin, Conn.	5 00
Grant, Rev. R. R., Amity, N. C.	2 62
Hall, Mrs. Elizabeth S., Exeter, N. H.	100 00
Hill, A. Lewis, Chester Springs, Pa.	5 00
Holt, W. A., Lake Forest, Ill. (for Peking Bible House)	10 00
Howard, Mrs. Mary P., Morgantown, W. Va.	4 50
Jackson, Miss S. E., Andover, Mass.	5 00
Jennings, Miss Marie W., Brooklyn, N. Y.	150 00
Kennedy, Miss Mary L., New York.	200 00
McLaren, Rev. Donald, Eaglesmere, Pa.	100 00
McMillan, Hugh A., Marissa, Ill.	10 00
McMillan, Sue L., McKeesport, Pa.	2 00
Patterson, Martha, Berkeley, Cal.	5 00
Price, Mrs. C. B., Eustis, Fla.	1 00
Reynolds, Sarah B., Kingston, N. Y.	50 00
Sandford, Mary E. R., Corning, N. Y.	10 00
Schilstra, Rev. S. A., West Sayville, N. Y.	5 00
Wells, Theo. B., Chicago, Ill.	10 00
	\$733 19

## CHURCH COLELCTIONS

ARKANSAS	
Fordey, Pres. Ch.	\$10 60
CALIFORNIA	
Berkeley, Knox Pres. Ch.	1 34
Dallas, Meth., Pres., and Christian Chs.	3 30
Riverside, Arlington Pres. Ch.	7 00
Southern California Conf., Free Meth. Ch.	30 00
CONNECTICUT	
Cheshire, Cong. Ch.	15 85
Hartford, Rose Mem'l Ch. (for Italy)	11 00
Hockanum, Meth. Ep. Ch.	4 00
DELAWARE	
Delaware Conf., Meth. Ep. Ch.	49 00
Smyrna, Pres. Ch.	1 00
Wilmington, East Lake Pres. Ch.	4 00
FLORIDA	
Orlando, Pres. Ch.	24 38
GEORGIA	
Athens, Colored Meth. Ep. Ch.	4 65
ILLINOIS	
Anna, First Pres. Ch.	1 25
Chicago, First Dutch Ref'd Ch.	5 00
Franklin, First Pres. Ch.	10 82



<i>Joliet, Central Pres. Ch. (Pri- mary Dept.)</i> .....	\$3 85
<i>Newman, Meth. Ep. Ch.</i> .....	4 00
<i>Old Bethel, Sunday school of Church at</i> .....	21 14

## INDIANA

<i>Garrett, Pres. Ch.</i> .....	1 00
<i>Mt. Vernon, German Meth. Ep. Ch.</i> .....	3 00
<i>Waterloo, Pres. Ch.</i> .....	60

## IOWA

<i>Everly, Meth. Ep. Ch.</i> .....	1 00
<i>Grissold, Meth. Ep. Ch.</i> .....	2 00
<i>Marne, Meth. Ep. Ch.</i> .....	3 00
<i>Ottumwa, Evang. Luth. Synod</i>	10 50
<i>Palmer, Meth. Ep. Ch. (for China, Japan, and Africa)</i> ....	29 00

## KANSAS

<i>Hebron, R. P. Ch. S. S.</i> .....	11 31
<i>Horton, First Pres. Ch.</i> .....	12 63
<i>Junction City, Meth. Ep. Ch.</i>	3 00
<i>Newton, First Holiness Ch.</i> ....	12 00
<i>Winchester, R. P. Ch. S. S.</i> ....	33 76

## LOUISIANA

<i>New Orleans, Second German Pres. Ch.</i> .....	10 00
---	-------

## MASSACHUSETTS

<i>Newton, Eliot Ch.</i> .....	20 10
--------------------------------	-------

## MICHIGAN

<i>Greenville, Meth. Ep. Ch.</i> .....	3 00
<i>Hetherton, R. P. Ch. S. S.</i> .....	6 18
<i>Muskegon, First Cong. Ch.</i> .....	10 00
<i>North Holland, Ref'd Ch.</i> .....	11 25
<i>Port Huron, First Meth. Ep. Ch.</i>	5 00
<i>Quincy, Meth. Ep. Ch.</i> .....	6 00

## MINNESOTA

<i>Minneapolis, Park Ave. Cong. Ch.</i> .....	3 00
<i>Morris, Meth. Ep. Ch.</i> .....	5 00

## MISSOURI

<i>Cameron, Meth. Ep. Ch.</i> .....	5 60
<i>Higginsville, Prairie Pres. Ch.</i>	30 89
<i>Moberly, Fourth St. Meth. Ep. Ch.</i> .....	6 52
<i>Shelbyville, Meth. Ep. Ch.</i> .....	10 00
<i>Springfield, Pres. Ch.</i> .....	39 30
<i>St. Joseph, Hyde Park Pres. Ch. Oakland Park Meth. Ep. Ch.</i> .....	4 50

## NEBRASKA

<i>Edison, Meth. Ep. Ch.</i> .....	2 00
<i>Mason City, Meth. Ep. Ch.</i> .....	1 00

## NEW JERSEY

<i>Bloomfield, First Pres. Ch.</i> .....	28 05
<i>Jericho, Pres. Ch.</i> .....	50
<i>Ridgewood, First Ref'd Ch.</i> .....	10 00
<i>Trenton, First Pres. Ch.</i> .....	47 24

## NEW MEXICO

<i>Las Cruces, Spanish Pres. Ch.</i> ....	1 00
---	------

## NEW YORK

<i>Bath, State Soldiers' and Sail- ors' Home Chapel.</i> .....	5 08
<i>Brooklyn, Church of Pilgrims</i> .....	57 08
<i>Puritan Cong. Ch.</i> .....	10 25
<i>Canandaigua, First Pres. Ch.</i> .....	5 25
<i>Canisteo, First Pres. Ch.</i> .....	17 22
<i>East Palmyra, Pres. Ch.</i> .....	2 00
<i>Keseeville, First Cong. Ch.</i> .....	10 00
<i>Mahopac, Palk Pres. Ch.</i> .....	3 19
<i>Mexico, Meth. Ep. Ch.</i> .....	2 00
<i>Philmont, Ref'd Ch.</i> .....	30 00
<i>St. Johnsville, Meth. Ep. Ch.</i> .....	5 00
<i>Troy, Second Ref'd Ch.</i> .....	10 00
<i>Turin, Meth. Ep. Ch.</i> .....	5 00
<i>Union Hill, Webster Pres. Ch.</i> ....	1 00

## NORTH CAROLINA

<i>Harrisburg, Pres. Ch.</i> .....	1 92
<i>Jupiter, Pres. Ch.</i> .....	2 00
<i>Ramsear, Meth. Ep. Ch. South.</i>	6 15

## NORTH DAKOTA

<i>Glenburn, Hope Pres. Ch.</i> .....	5 52
<i>Upham, Collection at.</i> .....	3 25

## OHIO

<i>Brownsville, Pres. Ch.</i> .....	15 00
<i>Creston, Pres. Ch.</i> .....	1 32

<i>Hamilton, Seven Mile Meth. Ep. Ch.</i> .....	\$7 30
<i>Seven Mile Pres. Ch.</i> .....	7 31
<i>Norwood, Pres. Ch.</i> .....	3 84
<i>Orient, Meth. Ep. Ch.</i> .....	5 00
<i>Salem, First Pres. Ch.</i> .....	2 00
<i>Utica, Ref'd Pres. Ch.</i> .....	25 50

## OKLAHOMA

<i>Oak Hill, Pres. Ch.</i> .....	2 00
----------------------------------	------

## PENNSYLVANIA

<i>Beechwoods, Pres. Ch.</i> .....	10 31
<i>Bennett, Pres. Ch.</i> .....	5 00
<i>Harlansburg, Pres. Ch.</i> .....	4 00
<i>Marietta, Pres. Ch.</i> .....	9 74
<i>Pres. Ch. S. S.</i> .....	4 26
<i>Nazareth and Mt. Pleasant, Meth. Ep. Ch. Charge.</i> .....	4 10
<i>Philadelphia, Harper Mem'l Ch.</i>	14 89
<i>Port Matilda, Meth. Ep. Ch.</i> .....	1 00
<i>Washington, Third Pres. Ch.</i> ....	8 00

## RHODE ISLAND

<i>Providence, Trinity Union Meth. Ep. Ch.</i> .....	22 00
--	-------

## SOUTH CAROLINA

<i>Blacksburg, Smyrna A. R. P. Ch.</i>	3 88
<i>Charleston, Trinity Meth. Ep. Ch. South.</i> .....	25 00
<i>Fountain Inn, Pres. Ch.</i> .....	71
<i>Granville, Meth. Ep. Ch.</i> .....	8 16
<i>South</i> .....	2 05
<i>Hickory Grove, A. R. P. Ch.</i> .....	2 05
<i>Oak Grove, Pres. Ch.</i> .....	25

## SOUTH DAKOTA

<i>Dakota Presbytery, Indian Churches.</i> .....	15 00
--	-------

## TENNESSEE

<i>Johnson City, Watauga Ave. Pres. Ch.</i> .....	6 68
<i>Knoxville, Fourth Pres. Ch.</i> .....	11 33

## TEXAS

<i>Ft. Davis, Pres. Ch.</i> .....	7 00
<i>San Antonio, Pentress S. S.</i> .....	7 00
<i>Pine St. Pres. Ch.</i> .....	1 60
<i>Tyler, Pres. Ch.</i> .....	5 60
<i>West Texas Conf., Meth. Ep. Ch. South.</i> .....	5 00

## VIRGINIA

<i>Alexandria, Sherwood Hall S.S.</i>	3 62
<i>Bell Spring, Pres. Ch.</i> .....	4 50
<i>Lawrenceville, St. Paul's Mem'l Chapel S. S.</i> .....	1 50
<i>Petersburg, St. Paul's Prot. Ep. Ch.</i> .....	5 00

## WASHINGTON

<i>Ellensburg, West Kittitas Charge, Meth. Ep. Ch.</i> .....	3 00
--	------

## WEST VIRGINIA

<i>Winfield, Pres. Ch.</i> .....	6 00
----------------------------------	------

## WISCONSIN

<i>Alta, Ref'd Ch.</i> .....	5 00
<i>Humbird, Free Meth. Ep. Ch.</i> .....	1 00
<i>Meth. Ep. Ch.</i> .....	1 00
<i>South Wayne, Meth. Ep. Ch. Charge.</i> .....	5 00

## WYOMING

<i>Newcastle, Meth. Ep. Ch.</i> .....	2 00
---------------------------------------	------

## DENMARK

<i>Denmark, Meth. Ep. Ch. Mission.</i>	13 55
--	-------

## PANAMA

<i>Cristobal, Sunday School, Canal Zone.</i> .....	8 89
<i>Culebra, Baptist Mission, Canal Zone.</i> .....	3 70
<i>Gorgona, Baptist Mission, Canal Zone.</i> .....	13 70
<i>Wesleyan Baptist Mission.</i> .....	3 85

\$1,119 36

## AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
<i>Abbeville Co., S. C.</i> .....	\$90 00	\$61 53
<i>Alabama.</i> .....		34 20
<i>Atlantic Co., N. J.</i> .....		40 00
<i>Brooklyn, N. Y.</i> .....		129 91

Credited

as Donation

Credited on

Account

<i>Bureau Co., Ill.</i> .....	\$4 70
<i>Charlestown and Vic., W. Va.</i> .....	5 00
<i>Chester Co., S. C.</i> .....	40 00
<i>Clay Co., Ind.</i> .....	68 00
<i>Delaware Co., N. Y.</i> .....	7 90
<i>First Welsh and Vic. of Osnkosh, Wis.</i> .....	12 15
<i>Freeborn Co., Minn.</i> .....	1 08
<i>Galeana, Ill.</i> .....	75 00
<i>Gasconade Co., Mo.</i> .....	2 71
<i>Hamilton Co., Tenn.</i> .....	26 28
<i>Harrison Co., O.</i> .....	19 84
<i>Kanawha Co., W. Va.</i> .....	28 61
<i>Kent Co., Mich.</i> .....	108 30
<i>Lexington and Vic., Ky</i>	255 72
<i>Maine.</i> .....	41 40
<i>Marshall Co., W. Va.</i> .....	134 90
<i>Maryland.</i> .....	26 45
<i>Monroe Co., N. Y.</i> .....	50 00
<i>Morgan Co., Ill.</i> .....	52 50
<i>New Hampshire</i> .....	1,397 57
<i>New York</i> .....	49 38
<i>New York Female.</i> .....	1,500 00
<i>Pennsylvania</i> .....	38
<i>Ramsey Co., Minn.</i> .....	
<i>Sussex Co., N. J.</i> .....	\$30 00
<i>United B. S. of East- ern Allen Co., Kan.</i>	2 96
<i>Wauapon and Vic., Wis.</i>	18 50
<i>Wayne Co., Mich.</i> .....	8 80
<i>Westchester Co., N. Y.</i>	112 81

\$120 00 \$4,320 05

RETURNS FROM BOOKS DO-  
NATED

<i>Bley, Mrs. E., Absecon, N. J.</i> ...	\$0 50
<i>Board of Foreign Missions of Presbyterian Church (from West Africa)</i> .....	24 35
<i>Miller, Mrs. Mary A., Salisaw, Okla.</i> .....	4 18
<i>Presbyterian Board of Publica- tion and S. S. Work, Phila- delphia, Pa.</i> .....	8 55
<i>Woods, Rev. F. E., Buffalo, N. Y.</i>	90

\$38 48

## DOMESTIC AGENCIES

<i>Colored People of South.</i> .....	\$393 18
<i>Central.</i> .....	684 80
<i>Eastern.</i> .....	191 43
<i>Northwestern.</i> .....	347 21
<i>Pacific.</i> .....	173 07
<i>South Atlantic.</i> .....	694 62
<i>Southwestern.</i> .....	259 48

\$2,743 79

## FOREIGN AGENCIES

<i>Central America.</i> .....	\$1,661 13
<i>West Indies.</i> .....	592 11

\$2,253 24

## MISCELLANEOUS

<i>Retail Sales.</i> .....	\$1,097 18
<i>Trade Sales.</i> .....	1,658 58
<i>Income subject to Life Interest.</i>	1,105 79
<i>Income from Available Funds.</i>	1,372 62
<i>Income from Perpetual Trust Funds.</i> .....	4,685 54
<i>Jonathan Burr Legacy Income.</i>	9 96
<i>Depository South Atlantic Agency.</i> .....	181 46
<i>Depository Agency Colored People South.</i> .....	13 71
<i>Depository Central Agency.</i> .....	47 15
<i>Depository Northwestern Agency.</i> .....	473 50
<i>Depository Pacific Agency.</i> .....	145 58
<i>Depository Southwestern Agency.</i> .....	115 34
<i>Fitch Shepard Bible Fund.</i> .....	597 21
<i>Rentals.</i> .....	3,022 93
<i>Record.</i> .....	4 84
<i>Trust Funds.</i> .....	10,916 52

\$25,447 91

Total Receipts .....\$43,427 71



# CASH STATEMENT FOR JULY, 1909

RECEIPTS		DISBURSEMENTS	
From Legacies .....	\$6,651 69	For Cash to Foreign Agents .....	\$2,706 93
Individuals .....	733 19	.. Bills Exchange Paid .....	13,835 41
Churches .....	1,119 36	.. Missionary Societies .....	622 43
Auxiliaries, as Gifts .....	120 36	.. Domestic Agencies .....	6,642 12
Perpetual Trusts—Income .....	4,685 54	.. BIBLE SOCIETY RECORD, Postage, etc. ....	148 88
Bible House—Rents .....	3,022 93	.. Library Expenses .....	98 17
Income from Available Funds—Interest....	1,372 62	.. Legacy Expenses .....	60 29
Sales by Foreign Agents .....	2,253 24	.. Translation and Revision .....	655 35
Sales of Bibles Donated .....	38 48	.. Bible House Expenses—Taxes, Repairs, Fuel,	
.. by Domestic Agencies .....	2,743 79	.. Insurance, etc. ....	1,243 40
Salesroom—Cash Sales .....	1,097 18	.. General Expenses—Salaries of Officers, Clerks,	
Auxiliaries—For Books .....	4,320 05	.. Traveling Expenses, Printing, etc. ....	3,398 34
The Trade .. ..	1,658 58	.. Manufacturing Department—Material, Wages,	
Trust Funds—Income Payable Beneficiaries	1,105 79	.. etc. ....	15,175 31
J. Burr Trust—Income .....	9 96	.. Depository—Salaries, Boxes, Cartage, etc. ....	2,401 30
Trust Funds .....	11,513 73	.. Salesroom Expenses .....	179 16
BIBLE SOCIETY RECORD .....	4 84	.. Income Available .....	33 33
	\$43,427 71	.. Beneficiaries—Annuities .....	905 78
		.. Account Burr Legacy Income .....	29 25
		.. Diffusion of Information—Pamphlets, Leaf-	
		.. lets, Report, etc. ....	44 00
		.. Sundries .....	3,440 87
			\$51,620 32
Cash Balance from June, 1909 .....	36,113 68	Cash Balance to August, 1909 .....	27,921 07
	\$79,541 39		\$79,541 39

## OFFICERS AND MANAGERS OF THE AMERICAN BIBLE SOCIETY

### President

THEOPHILUS A. BROUWER.

### Vice-Presidents

HON. JOSHUA L. CHAMBERLAIN, LL.D., Maine.  
 GEN. OLIVER O. HOWARD, Vermont.  
 HON. FRANK M. COCKRELL, Missouri.  
 HON. JOHN W. FOSTER, LL.D., District of Columbia.  
 CYRUS NORTROP, LL.D., Minnesota.  
 JAMES H. CARLISLE, LL.D., South Carolina.  
 HON. HOWARD VAN EPPS, Georgia.  
 HON. WILLIAM P. DILLINGHAM, Vermont.  
 HON. E. E. BEARD, Tennessee.  
 HON. DAVID JOSIAH BREWER, LL.D., District of Columbia.  
 MERRILL E. GATES, LL.D., District of Columbia.  
 HON. WILLIAM J. NORTEN, Georgia.  
 WILLIAM A. ROBINSON, Esq., Kentucky.

ELBERT A. BRINCKERHOFF, Esq., New Jersey.  
 HON. JAMES A. BEAVER, Pennsylvania.  
 HON. JOHN B. SMITH, New Hampshire.  
 HON. SAMUEL B. CAPEN, LL.D., Massachusetts.  
 JAMES WOOD, New York.  
 FRANK E. SPOONER, Illinois.  
 JOHN L. WILLIAMS, Virginia.  
 GEORGE G. REYNOLDS, New York.  
 J. F. LAMB, Wisconsin.  
 GEORGE W. WATTS, North Carolina.  
 E. H. SCHOLL, Alabama.  
 W. T. HARDIE, Louisiana.  
 HON. W. H. MILLSAPS, Mississippi.

### Corresponding Secretaries

REV. JOHN FOX, D.D.  
 REV. WILLIAM I. HAVEN, D.D.

### Treasurer

WILLIAM FOULKE.

### Recording Secretary

REV. HENRY O. DWIGHT, LL.D.

### Managers

TERM—1906 to 1910.  
 ALEXANDER E. ORR.  
 GERARD BEEKMAN.  
 E. FRANCIS HYDE.  
 WILLIAM H. HARRIS.  
 EDWARD P. TENNEY.  
 JOSHUA L. BAILY.  
 JOHN R. TABER.  
 JAMES W. PEARSALL.  
 ABRAM S. UNDERHILL.

TERM—1907 to 1911.  
 FREDERICK STURGES.  
 JAMES A. PUNDERFORD.  
 THOMAS WHITTAKER.  
 GEORGE D. BEATTYS.  
 FREDERICK S. DUNCAN.  
 PHILIP NYE JACKSON.

TERM—1908 to 1912.  
 WILLIAM T. BOOTH.  
 CHURCHILL H. CUTTING.  
 JOHN S. McLEAN.  
 WM. J. SCHIEFFELIN.  
 CHARLES D. LEVERICH.  
 WM. PHILLIPS HALL.  
 G. S. MACKENZIE.

TERM—1909 to 1913.  
 T. G. SELLEW.  
 EZRA B. TUTTLE.  
 HENRY C. M. INGRAHAM.  
 HENRY S. STEARNS, M.D.  
 J. EDGAR LEAYCRAFT.  
 CHARLES A. HULL.  
 FREDERIC M. TURNER.  
 LEWIS D. MASON, M.D.  
 JAMES WIGGINS.



# HOME AGENCIES OF THE AMERICAN BIBLE SOCIETY

*Agency for the Colored People of the South:*

REV. J. P. WRAGG, D.D., Agency Secretary, South Atlanta, Ga.

*Northwestern Agency:* Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, North Dakota, and South Dakota.

REV. J. F. HORTON, Agency Secretary, 42 East Madison Street, Chicago, Ill.

*South Atlantic Agency:* Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida.

REV. M. B. PORTER, Agency Secretary, 204 Bank of Richmond Building, Richmond, Va.

*Central Agency:* Missouri, Kansas, Colorado, Idaho, Montana, Utah, Wyoming, New Mexico, and Arizona.

REV. S. A. KIRKBRIDE, D.D., Agency Secretary, 1025 Fourteenth Street, Denver, Colo.

*Pacific Agency:* California, Nevada, Oregon, and Washington.

REV. A. WESLEY MELL, Agency Secretary, 216 Pacific Building, Fourth and Market Streets, San Francisco, Cal.

*Southwestern Agency:* Texas, Oklahoma, Louisiana, and Arkansas.

REV. GLENN FLINN, Agency Secretary, 422 Main Street, Dallas, Texas.

*Eastern Agency:* Parts of New York, New Jersey, etc.

Administered from Bible House, Astor Place, New York.

*Middle Agency:* Ohio, Kentucky, Tennessee, Alabama, and Mississippi.

REV. GEORGE S. J. BROWNE, Agency Secretary, 222 West Fourth Street, Cincinnati, O.

---

# FOREIGN AGENCIES OF THE AMERICAN BIBLE SOCIETY

*Levant Agency:* REV. MARCELLUS BOWEN, D.D., Constantinople, Turkey.

*La Plata Agency:* REV. FRANCIS G. PENZOTTI, Buenos Ayres, Argentina.

*Japan Agency:* REV. HENRY LOOMIS, Yokohama.

*China Agency:* REV. JOHN R. HYKES, D.D., Shanghai.

*Brazil Agency:* REV. H. C. TUCKER, Rio de Janeiro.

*Mexico Agency:* MRS. H. P. HAMILTON, Mexico City.

*Korea Agency:* REV. D. A. BUNKER, Seoul.

*West Indies Agency:* REV. W. F. JORDAN, Havana, Cuba.

*Siam and Laos Agency:* REV. JOHN CARRINGTON, Bangkok, Siam.

*Central America and Panama Agency:* REV. JAMES HAYTER, Guatemala City, Guatemala.

*Philippines Agency:* REV. J. L. McLAUGHLIN, Manila.

*Puerto Rico and Venezuela Agency:* REV. GERARD A. BAILLY, Acting Agent, Caracas, Venezuela.